form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha·ru. 201 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumbs. 578 152

D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it !hana·b and plant in these "gardens" calabash gourds, aba·s, which they hollow out for butter jars, or they plant gourd fruit, b(e)ri·tsa!mab, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [222] [312] [415] [797]

From home training he knows only three activities that provide his food: gathering; hunting; and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

I. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [185] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [262]

alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach.

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kirri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (6) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay.

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months.

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle.

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them.

Among the lesser sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [186] Hope up to Cape Cross. Great heaps of patellate shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 31.

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[415]

Birds other than those hunted (cf. Hunt) are sometimes caught and eaten by children. On the other hand the adults sometimes do not despise turtles and lizards. The turtle, *//kχuri·s (in Little Namaland: /hu·/rob), is killed with a stone and roasted in an open fire in its shell. Meat and eggs are enjoyed without anything added to them. If the woman wants to use the shell as a buchu box, the soft parts are scooped out, the intestines removed and the rest roasted. [Picture: Zonurus polyzonus Smith. actual size] 1/1

Several kinds of lizards, such as the one pictured here, called *//uru·s, are roasted in the hot ashes and eaten primarily by the young Hottentots. [189] The fat of the //uru·s and of a new Mabuia species which is taken from the body of a freshly killed animal, is wrapped in grass by the children and sucked like candy.

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The insect world also provides the Hottentots with several welcome dishes. The most modest one consists of a kind of beetle called *!nu/ms. These beetles are eaten only by the children, roasted or raw, after the head, legs and wings are pulled off. [Picture: larva 2/1 of Acanthophorus capensis White, on the left hiding in a passage made by itself, about 4/5 natural size). The starvelings "Bushmen" who roam around in Great Namaland eat a large black beetle, Acanthophorus capensis White, called */naori·b, prepared in the same economic way. The finger-sized larva of this beetle, the thorntree worm, *//kχũ·≠u·/nis, bores into the heart wood of the Acacia horrida Willd deep long tunnels, which it fills with its excrement. The digested wood mass, often drenched with the fluid rosin of the tree, overflows out of the bore-holes and solidifies to a dark-brown crisp mass which looks as though it had a sugar coating. It is eagerly collected and eaten by the Hottentots, both young and old. [Picture: Acanthophorus capensis White. About 4/5 natural size.]

[190] The larva themselves are also a delicacy. In order to reach them, they burn the thorn tree when it is moribund or dead. With sharp sticks they pull out of the glowing wood larvae that have cooked in their own fat. Or they wait until the larva sticks its rear out of the bored hole for passing excrement and spear it with a thorn.

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Finding a home of edible termites demands sharper eyes than finding the thorn worms. One must find the place to dig down into the underground dwelling of Hodotermes viator (Latr.). The dung of the animals gives the first indication, tiny balls that lie in heaps ranging in size from very tiny ones to those as large as mole hills. In the area of these dung heaps can be found the mouths of the underground

1/1 [See p. 16(A) - Am.] 2/1 [See p. 16(B). - Am.]

passages, pea-sized openings in the ground. If one follows these passages, one will come to the house at varying depths, sometimes only 1 to 1 1/2 feet under the surface, if a rock or hard layer of ground sheathes the soft ground and gives the house protection from above. Sometimes, however, one must dig down 6 feet before one reaches one's goal. 222 136

The underground dwelling has the shape of a lens, about 1/2 meter in circumference and 20 to 25 centimeters high. The material used for building is a brittle, fragile, yellowish-grey, paper-thin mass; it is resistant to water. One can immerge the house in water for days without its falling apart. It merely becomes soft and less fragile. 136

The house is built up of about 40 stories, each averaging about 1/2 centimeter in height. Although at first glance the labyrinth with its many hundred rooms that communicate on all sides may seem complicated, nevertheless a simple principal of construction can be divined: the spiral passageway. The innumerable spiral passageways are sometimes widely separated, sometimes right next to each other, sometimes with even, horizontal flights, sometimes with sharp angled axes and correspondingly steep paths, but the construction is always such that the course of each passage passes into that of the neighboring one without any interruption. Thus chambers, halls, corridors, gates and columns arise.

The composition of the inhabitants changes according to the season. In July of 1904 I found in one structure eggs, larvae in all stages up to the adult worker, workers of various sizes, large-chinned soldiers, [191] three queens about 2 1/2 centimeters long, and finally,* in addition to a few undeveloped insects, numerous nymphs,

*In the nests of Hodotermes viator (Latr.) I found a new Cetoniinae, Trichoplus aepytus Kolbe. The Hottentots know this companion of the termites well. It is about 9 centimeters long and of an even black color. They call it //k‡au≠ams.

mostly without wings.

These fat white nymphs, that are 12 millimeters long, are the goal of the Hottentot. First he shovels the whole house with its inhabitants and clinging earth into a sack. He sorts out what is edible in his hut. To do this he shakes the mass bit by bit into a vessel containing lukewarm water and stirs up the bottom with a stick 222 252

until all the insects are swimming around on the top. Then he scoops them up with his hands, squeezes out the water and dries them over the fire until the edible ones can be separated from the rest. The pure "Hottentot rice," *!gîbes, obtained in this manner, has already been slightly roasted while drying over the fire and is usually eaten without anything added. 222 252

I have often seen the insects eaten alive while being collected. While the old man fishes out the insects from the dark muddy water, the children squat around and put in their mouths anything that is crawling about. I found the animals without taste when eaten alive but when roasted they taste very good.

One dish, that cannot be depended upon every year, but which is very hearty when offered, is migratory locusts. Wherever a swarm has landed, it covers the ground and loads (!ga/e) the bushes by the thousands. Therefore the Hottentot calls the insects that sit on the branches *!ga/e≠hu/ms. Among these, the females loaded with eggs, *!kx̃u/i≠hu/mti, are the most in demand. When they have retired to their nocturnal quarters after the day's work, which consists of egg-laying, and hang massed together on the branches, the Hottentot sets fire to the bush. It flares up all over. The next morning the ashes are swept up with branches, gathered up in skins and spread out on large flat rocks. The insects with eggs are sorted out. The others are only collected if there are not enough of the ones with eggs. The collected insects are put in sacks and brought to the huts on oxen. [262] 222

[192] There the mass is spread out, women sit in a circle around it and pulverize it with stones. When it is prepared, the soft light-brown mass is loaded into skin sacks and stored. When stirred up with milk it is supposed to be better tasting than when raw. 252 [262]

Although a swarm of locusts is a terrible plague, often destroying pasture lands, still locust burning time is a festival, at least for the young people. When the area of the locust plague is far away, the young people are released from the watchfulness of the old people, who stay home near the huts, and they now enjoy unrestrained freedom, particularly in the sexual sense. 786 731 [836]

The superabundance of food allows communistic principles, always a living force among the Hottentots, to be practiced without restrictions. A person who has gathered locusts may not prevent another from eating them. Even a gesture of refusal is despised. Whoever violates of this custom, will, according to their belief, be punished by becoming sick from the locust meal. However bestial a meal of 262 576 [753] 262

locusts may seem to us, the Hottentot honors it. A Hottentot told me, with a wonderful mixture of Christian and heathen fantasy, that God himself, when he came down from heaven and lived on the still unpopulated earth, lived for a long time only on lucusts. Should he then be ashamed of it?

2. Vegetable Foods

The vegetable foods of the Hottentots consist of wild plants* with the few exceptions named above (garden crops). The most important from the point of view of quantity and nourishment are: a) the underground parts of certain plants that are filled with reserve materials such as rootstocks, tubers, or bulbs (cf. the analysis in the appendix).

* The plants that belong here are mostly little known botanically and from the point of view of nourishment. Mention of them in writings is so scattered that I shall disregard summarizing these fragments and restrict myself to an account of my own few observations.

The edible "field onions" (Cape Dutch: uientjes, called kχai·ran) have various forms. The Iridaceae are represented in the plains around Kubub primarily by a Babiana species (called *ǂgũnub), which are easily identified in the dry season by their withered leaves. On the other hand, a field onion grows in the Kububer mountains which can only be found [193] when the rain has brought out the young leaves. The Hottentots call this kind which I could not classfy *!gao·beb.

[Picture: Babiana spec. 2/3 natural size. Moraea spec. 2/3 natural size. ǂha·ʔob. 2/3 natural size.]

Both Uientjes species are gathered by the sack in good years. The type mentioned first is prepared in one of two ways; it is either [194] roasted in hot ashes, or the onions are cleaned of their skins while fresh and chopped up in a sack by beating them with stones. When the whole mass has been dried in the sun, it is salted and cooked with milk to a porridge.

The bulbs of another edible Iridaceae, a Moraea species with peculiarly turned leaves (called ǂgarib), is supposed to have given its

1: Schultze--19A N-5 (1903-1905) 1907 FX13 Hottentot FX13
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Babiana spec.
2/3 natural size

Moraea spec.
2/3 natural size

Tha. Tob
2/3 natural size

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name to the place Karibib (≠ga·ribeb).

Similar to bulbs are the underground reserves of edible Oxalidaceae. 221
The uientje of the Oxalis genus, called */ũ·/ robis by the Hottentots, is eaten either raw or roasted in ashes. Another kind (*≠na·ʔob) is also crushed in boiling milk. The Oxalis obtusa L.f. (called !kχa·ros) is [252] considered poisonous for cattle. The baboon digs up a related non-poisonous kind. [Picture: Grielum humifusum Thbg. 2/3 natural size]

Because of their effect on the body, several field onions should be 137
mentioned here, which have not been classified botanically. The 824
!haʔni-Uientje (50), (57) is supposed to cause a swelling in the parotid

50. H. Schinz, Deutsche-Südwestafrika. Forschungsreisen (1884-1887) durch die deutschen Schutzgebiete etc. Oldenburg and Leipzig, 1891.

57. J.G. Kroenlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

gland if overindulged in. I heard a Hottentot shout at a Bergdamara who had such swollen cheeks: "≠kχara-!goreb kχoma !haniχa tanasa ũ," i.e. "you, with an onion head like a male zebra." The zebra is well-known for its broad head and neck.

It is said of another uientje with yellow blossoms and a brownish-red bulb, that eating too much of it when the plant is sprouting [195] causes blood in the urine. The name, */ao·beb perhaps also alludes to the color of the edible part.

Which plant the Bergdamaras call *!kχõ·aireb, and which plant corresponds to the */a·mareb of the Hottentots, I was not able to determine.

If one cannot collect the leaves and the blossoms that belong to 137
the underground tuberous objects that the Hottentot digs up, it is 262
usually impossible to classify them. Thus I can only give three names here: Grielum humifusum Thbg. (called: *!kχu·ib, or *tsãʔ/χa≠gai·eb), a Rosaceae with herbaceous juicy branches that creep along the ground and bright sulphur-colored blossoms which furnish the Hottentots a dish from its carrot-shaped underground parts. [Picture. Ceropegia spec. 1/2 natural size.] The same is true of an Umbelliferae, a Peucedanum species. A twining Asklepiadaceae of the Ceropegia family forms edible tubers like potatoes with a yellowish-brown, wrinkled and bumpy surface. The raw tubers are hard but juicy and cool enough to be refreshing.

[196] I would like to direct the attention of future travelers to the following plants, the leaves and blossoms of which are greatly desired, if he would like to become acquainted with the wild field fruits of the old inhabitants of the country: 222 137

a) *omam!gaub is a plant with succulent leaves; the carrot-like underground part has a strong purgative effect. The name of the plant expresses this drastically: "one lets it fall (!gau) at the door (ams) of the hut (oms)", or, more optimistically translated, "one just makes it to the courtyard." [Picture. omam!gaub. 1/2 natural size. The "Ostrich foot". 2/3 natural size.] [278]

) *!ga·/marib· (3. st. cf. p. 352.) or ǂha·bab has a smooth, carrot-like, underground part and thin, narrow leaves, 3 centimeters long and crinkled at the edges.

)*/kʘu·bus forms juicy root formations as big as a child's head.

Pelargonium incrassatum Curt., called */a·miǂai·b, the "Ostrich foot", (so called because of the shape of the budding leaves) is the last of the plants which should be mentioned here because of their edible underground parts.

b) The chief fruits are gourds and cucumbers because of the abundant water in their flesh and the food content of their seeds.

The Topnaars in the region of Waluis Bay received their name !na·ranin from the gourd fruit !na·rab, the Acanthosicyos horrida Welw., on which they live for a large part of the year (cf. Analysis in the appendix). The nara matures in the first four months of the year: the chief harvest time is in February and March. [101]

Then the kraals become desolate. The poorer families depart for the dunes with all their belongings, either taking their mat house with them or building a scanty shelter of brushwood, which can scarcely be called a hut, and only return to their old dwellings to get water when it is unavailable in the nara field. Wealthier Hottentots stay at home and have the nara brought to them by slaves and only go out for the day on a visit or for inspection. [Picture. Half-ripe nara fruit. 2/3 natural size] 221 222 [342] [567]

The individual families have inherited rights to definite nara bushes (cf. Plate IX above and illustrations, page 146, 147). That is the only case known to me of private ownership of immoveable property outside of the hut area among the Hottentots. The Hottentot defends his nara bushes from attacks by fellow tribesmen by bringing a legal complaint before the captain. No quarter is given the Berg-damaras and Bushmen. I know of several cases in which the thieves 222 423 [627] 222 423 628

252 262 415 137 [Picture. Basket Sieve of the Topnaars, 1/3 natural size. Nara Whisk, 1/5 natural size. Nara Cake, 1/4 natural size.]

Each fruit contains about 250 seeds. They remain in the sieve, are spread out to dry and loaded into sacks. The soft inside of the kernel can be bitten out of the shell and is just as tasty as it is nourishing. Most of the seeds are crushed along with the shells, in a large strong wooden cup, to a brown mass that is like coarse meal. [200] This is formed into bite-size pieces by hand and eaten without anything else added.

[824 771] The cup for mashing ˈhai·os (the one depicted here, was carved from the wood of the ana tree [Acacia albida Del.] by a Hottentot) resembles the wooden vessel in which the Boers and the Bastards crush [412] wheat and perhaps stems from it. The pestle, //õ·ab (-arm) comes from the wood of the giraffe acacia [kameeldoorn]. The other Cucurbitaceae (for example, Cucumis, Citrullus and Coccinia) of Namaland are inferior to the nara. Of the gourds, which they call 137 tsa/ma·b, the Hottentots eat only the sweet kind with its meat. 252 Only the cattle eat the foliage and fruits of the bitter kind, 262 ˈsoːrobe-tsa/ma·b (Citrullus colocynthis L.). The Bushmen eat its seeds. On the other hand, gourds are decisive for the life of man and beast in large sections of the Kalahari (see above). [Picture. Pestle for nara seeds. 1/3 natural size.]

Of the edible tree fruits, in addition to those of the rasenki bush [Zizyphus mucronatus Willd.] and of the black ebony tree, the "wild fig," /no/ma·s, and the seeds of an Anacardiaceae, a taai bush, (Rhus celastroides Sond, called !a·nas) should be mentioned. We will become acquainted with the früits of the Grewia flava D.C. (called ≠aũ's) in the Kalahari.

c) The resourcefulness of the Hottentot in his search for food, must have led him long ago to the discovery that certain ants gather seeds that may also be consumed by humans. Thus large glack ants, [322] that are not yet classified, gather the seeds of the Augea capensis Thbg. which, enclosed in wing-shaped lamellae, are set fan-shaped in the ribbed fruits. The Hottentots plunder the stores of the ants ("ant food"), roast the seeds in a pan, crush them with stones and eat the meal.

Especially prized are such ant stores that consist exclusively or predominantly of seeds of the Aristida grasses. Such a supply of grass is called tsa·/mab. The women boil them with milk to make a porridge.

[201] Finally, the food called //kχuni·b, which consists of the seeds of the candle bush (Sarcocaulon) are eaten. The Hottentots, with whom I collected these seeds, maintained that a snake, called //kχu·ǂnibe·b, often lives with the ants that gather these seeds. Another name for this questionable snake, that is more interesting from the ethnological standpoint than from the zoological one, is *!ga·riao!ga·ǂmi. !gariaob is an alert, hard working, young man; !gaǂm is to kill. The name thus means "young man killer." According to the story, this snake winds itself around the ankles of the ant food thief and holds him tight until a poisonous snake comes at its whistle to kill him. [Picture. Wooden winnowing basins, the lower one decorated with a burned in pattern. 1/4 natural size.]

Cleaning the ant food from dust and stones is done in a flat, long wooden vessel (*/nu·bi!o·reb). The mass is purified from the dusty admixture by simply swinging the vessel up and down in the air far out from the body. The dust flies up in the air while the heavier parts fall back into the vessel. The food is cleaned from stones by a peculiar double motion of the vessel. The right hand holds the dish loosely on the narrow side and pushes the vessel forward and up. The left hand supports this motion, while it lets the vessel glide upwards in the rhythm of the right (holding the middle of the long side loosely with the thumb and grasping the under side with the rest of the fingers). All the stones collect way in the back and the food in the front part of the dish.

d) Several plants will be mentioned here, the leaves and blossoms or meaty stem of which are eaten as vegetables.

An Asclepiadaceae, Trichocaulon pedicellatum Schinz, forms thick meaty knobs, shaped like a club or a pear, which has given the plant the name !naǂbaǂkχaǂrab, which means rhinoceros testicle. After pressing out [202] or sucking out the unpotable juice, the meat is eaten raw. And the other hand, two thorn-covered succulents (called [illegible]ǂa·b and !kχo·bab) are sought out because of their juice. A somewhat sour juice in the meaty leaves of certain Geraniaceae is also refreshing.

The wrinkled branches of Pelargonium crithmifolium Smith, P. carnosum (L.) Ait. and P. zonale Willd. (called *//huǂms), which are covered with a greyish brown bark and are reddish inside when freshly cut, are roasted in hot ashes.

A Liliaceae, Anthericum drepanophyllum (Buk.) Schtr., called */kχo·rob, furnishes a pleasant tasting vegetable.

[Picture. Anthericum drepanophyllum (Buk.) Schtr. 1/2 natural size. 137
Pelargonium zonale Willd. 5/6 natural size.] 222

The leaves and flowers of the /ũ/robis, of the Oxalis genus are 262
dried in a pan over the fire, crumbled and kneaded in fresh milk when [252]
cooled. The milk then curdles. All the coarse fibrous parts are removed, the leaves and blossoms separate into small pieces and are eaten.

Several compositae offer edible blossoms. The blossoms of two Gazania species (one white and one yellow, both called *!go-bo//nã/s) are eaten with pleasure, either raw or stirred into a porridge in boiling milk with salt.

A number of compositae are grouped together under the collective name */gĩ-gye/ga-mes, to which those with edible blossoms also belong [203] such as the Berkheya corymbosa D.C. The above-mentioned [824]
Hottentot term, however, also includes a Hydrophyllaceae with edible blossoms, Codon Royeni Thbg. and is also used for Compositae which cannot be eaten such as Eremothamnus Marlothianus O. Hffm.). It must also be considered that many of the above-mentioned blossoms are only occasionally eaten by adults, but one cannot pass them by [855]
without any comment, because they are of importance for the nourishment of the children, who have to get along by themselves and can satisfy their hunger with them. The same is true of the gum-resin (hai-rab) of the acacias. [Picture. Codon Royeni Thbg. Natural size.]

3. Luxuries

Luxuries of the natives were formerly infusions made from legumes 222
and herbs of various kinds. Even today the capsules of Ectadium 272
virgatum E. Mey. and the seeds from the pods [204] of the Acacia 137
hebeclada, D.C. which are as long as a finger and stand stiffly upright, are roasted, ground and infused while boiling. Similarly they use the seeds of a pod-bearing bush called !kx̃a/s, which is easily recognized by its soft leaves, longer than one's finger and piny needles, which are set in pairs at the root of a long, yellow, hard, sharp thorn that is a centimeter long. A fern is also brewed as tea. 177
But since the natives have become accustomed to our coffee and tea, 272
the above-mentioned plants have ceased to be important, at least in the household of the healthy Hottentot. In addition the Hottentot has become a slave to alcohol and tobacco since coming into contact with whites.

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Anthericum drepanophyllum (Buk.) Schtr. 1/2 natural size.

Pelargonium zonale Willd. 5/6 natural size.

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Codon Royeni Thbg. Natural size.

[272] 276

[Picture. Farob, a tea fern. 5/4 natural size.]

Tobacco is indispensible to Hottentots of both sexes. It is the first thing they reach for after waking up in the morning. They have it in the form of large rolls or in firmly packed flat American packets. Because the smoker first cuts (χao) it, then stuffs (//hã‿) it in his pipe, they call it χao//hã‿b, unless they prefer the foreign word ta·bagab. Wild hemp, da·ab, which the Bechuans are so fond of smoking, is not unknown in Namaland but is more rarely used. The Hottentots are economical smokers. They inhale the smoke deeply, and keep it in as long as they can and let it slowly trail out of their mouth and nose. Particularly economical smokers wipe the tobacco tar into a little leather wallet, ǂnuni·//ga·‿rus. If their supply of toabcco is used up, they cut up the leather that is drenched in nicotine and smoke the pieces mixed with chopped straw. [415]

Alcohol was always known to the Hottentots. When they live way out on the veld and cannot get this stimulant except as their ancestors did, [205] they still brew their honey beer, !kχa‿rib. 273

The wild African honey bees (called !habu·b) in Namaland usually build their honeycombs in caves, more rarely in hollow trees. The Hottentot knows exactly the individual parts of the bees' house. He differentiates exactly the pollen (ǂna‿o·b) stored up in the comb from the virgin honey (hũ·‿danib). His generic term for honey is dani·b. The waxy bee cells which are joined together into a comb and which float to the surface after being emptied when one makes sugar beer, are called °/ha·‿mi. The honeycomb in which the brood lies is differentiated by the word /ã‿b, and °tsĕb or tsĕrab is the word for the material which the bee uses to roof over the honeycomb. [136] 222 [273] [825]

The cave, near which the bees are seen, is first poked with a long stick as thick as one's finger. If honey sticks to the tip of the stick, a firebrand is placed in the entrance to the cave to drive the bees as far away as possible. Then a man creeps into the cave and breaks off the honeycomb with a wooden forked hoe.

If the cave is too small for a man to creep inside and if the only entrance is a slit the width of a hand, then they use a special honey stick, °!a·rub or !a·nib. They cut a long stick about the thickness of the little finger from the branches of the taai bush or even better from the roots of the thorn tree and attach to the front end with strips of leather two lighter little pieces of wood //gaĩnkχa, the length of a finger, that have a sharp point and are faced towards the back. This 222 413

1: Schultze--26A N-5 (1903-1905) 1907 FX13 Hottentot FX13
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[p.204]

Farob, a tea fern. 4/5 natural size.

222 413 [415] makes a forked hook, which takes hold of the honeycomb when the stick is withdrawn from the bee hole. Finally, the Hottentot makes a honey bag, *//kxo·rob, from the hide of an iguona, in which he collects honey. [Picture. Honey stick, 1/5 natural size.]

4. Salt

263 317 Salt exists in Namaland in the coastal desert in sufficient amounts for household use. (Cf. Plate IX, below.) The women collect the salty earth in pails, fill them up with water, leave the liquid till it is clear and then pour it off into a flat dish and leave it in the sun to evaporate.

[206]

5. Eating Meals

264 Eating meals is not associated with any special time. Only breakfast, as the first meal of the day, has a name, so·bos. When at the hut the time and place of a meal is determined by the arrival of the cattle, when traveling by the division of the marches into treks, and on the hunt by a lucky shot.

264 415 The branches of Mesembrianthemum Marlothii Pax (cf. page 85) are often used in the field for dishes and plates, but other bushes are also used. In permanent households the wooden !ore·s serve as eating dishes. A large wooden spoon, //go/a·b is used to serve the food from it to those sitting around. [Picture. Wooden Spoons, 1/5 natural size.] There are no specific eating habits. Only two oc-
264 casional customs, which are observed here and there when people are in a good mood, came to my attention. If the hunt for bulbs has been successful, then everyone sitting in a circle around the full pot enjoys a childish pleasure called *a·m//ga·ro. It is not an improvised jest but a custom well known to the people. One after another, each may help himself as long as he succeeds in catching the bulbs which he must throw into the air in his mouth. Even old people participate in this game.

264 524 Tsu·bugu/hu·ru is a game which the children play. They cut up a piece of meat given to them in common into small pieces, place the pieces one after another on a stone, and as soon as the hand of the person who places the meat there is withdrawn, the others quickly try to seize it. The piece belongs to the quickest.

1: Schultze--27A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

222
413

[205]

Honey stick, 1/5 natural size.

233 usual then trek away to new pasture lands. The change of residence
361 as a rule does not go very far, for the rights of neighbouring tribes have to be respected; but within the tribal lands movement is usually unrestricted.

233 The men fill their water-bags, made from the stomachs of cattle
361 or antelope, put together the last portions of veldkos and dried
484 meat, and then, with the help of their wives and children, take down their huts, roll up the mats, and tie the sticks into bundles, which
492 are all fastened with straps on the backs of pack-oxen. Other oxen
[415] bear the household possessions and utensils, others again are ridden by the women and those too weak to go on foot, and the caravan sets forth. The adolescent children drive the calves and small stock slowly before them, so that the animals can pasture by the way and the lambs keep up with them. The drivers of small stock therefore break up in the morning before their elders. The horned cattle are driven too fast on the march to feed for any length of time, and hence are turned loose when a halt is made at night. The women
[222] as they go along seek edible bulbs and berries, while the men supervise matters in general; and so they roam on till a suitable spot for the new encampment has been found. As long as sufficient water and grass are to be had, the people will remain camped in the most desolate spot imaginable; but when the need arises they will move on again. Their encampments are never permanent.

462 The principal occupation of the people is to look after their herds
512 and flocks. Even this is light, and employs only the younger members
517 of the family or the servants. The men spend most of their time in hunting or in visiting their traps and snares. When not pressed by hunger, however, they will remain about the huts, perhaps occupying themselves in the manufacture of weapons and utensils, or else is chatting to one another, with the inevitable pipe circulating among them. The women go out seeking veldkos,[1] or busy themselves at home with such domestic tasks as the weaving of mats and the working of skins. In this way the day is spent somewhat
512 leisurely. Only with the sinking of the sun and the return of the
517 herds from pasture does the camp liven up. Somewhere, perhaps, there is a feast needing to be celebrated, and dancing and music help to make it joyful; or, after the evening fire has been lit, the food prepared and eaten, the older people assemble round one of the fires to smoke and talk about the cattle or hunting, tell narratives of personal adventure, and so on, the younger men try their strength in wrestling

[1] [i.e., various wild bulbs and roots. – Analyst]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

224 plays a far less prominent part in the subsistence of the people than it did in the old days, but it is still used as a means of obtaining food whenever possible.

252 262 There is hardly a single portion of the animal not eaten. Even the skin, when not required for other purposes, is roasted in the fire, so that the hair may burn away, and is then cut into strips, which are beaten soft with stones and cooked in water, or preferably milk.

[415] All meat is as a rule prepared; sometimes it is cooked in water in wooden (formerly clay) pots, sometimes roasted on spits over the

[372] fire, or it may be baked in hot ashes. Fire was formerly made by friction, by the same drilling method as used by the Bushmen; nowadays matches or the tinder-box are generally employed. When

[251] not eaten immediately, or when plenty of game has been caught and not all of it can be taken home, the meat is cut into thin strips, which are salted and dried in the air. In this condition it will last for a considerable time, and can also be eaten raw; indeed, the Boer method of making "biltong" is probably derived from this old Hottentot practice. Meat broth is not specially esteemed, but the fat of the animal, either raw or as dripping, is highly appreciated, and is sometimes drunk warm as a separate dish.

262 In addition to the game obtained by hunting, all sorts of smaller animals are eaten in case of necessity. There is hardly any form of animal life which does not provide food for impoverished Hottentots. Hares, rock rabbits, birds of all kinds, porcupines, tortoises, mice, lizards, even insects such as caterpillars, beetles, locusts, termites, and other ants all help to keep off starvation, while on the sea-coast the people eat the meat of seals and penguins, as well as penguin eggs, seagulls, mussels, and snails. Fish are also caught wherever possible, and as in the case of the coastal Hottentots and those living along the Orange and Great Fish Rivers in South-West Africa often form an important part of the menu.

● 222 252 262 Vegetable food is obtained from plants growing wild in the veld. Of these a great variety are eaten. Some are taken raw, others baked in ashes, others again are beaten to pulp, then dried in the sun and brewed with milk. For example, "uintjies" (*Cyperus sp.*) are usually baked in hot ashes; the leaves of *Mesembrianthemum edule* are fried in butter; the seeds of *Bauhinea burkeana* are also baked, while its roots are often eaten raw. Ant-heaps are broken open, their stores ransacked, and large quantities of grass seed carried off to be boiled in milk, making a very agreeable dish. Fruits such as

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

the */naras* and *tsama* are preferred most of all, on account of both the water content of the flesh and the food value of the kernel. The Topnaars in the vicinity of Walvis Bay still live for a considerable part of the year almost exclusively on the */naras*, and hence are often known by the tribal name of */Naranin*.

All the food obtained is generally shared in common. If game is brought home, the whole camp gathers about the hut of the possessor till all the meat is consumed, and so too with everything else. Even to-day in South-West Africa if a Nama has anything to eat, e.g. a piece of meat or bread, he is bound by old custom to share it with anyone coming up to him. Failure to do so would expose him to the greatest contempt. The communal meal, as we shall see, is one of the outstanding features in the ceremonial life of the people; while in ordinary life their hospitality is so generous and far-reaching that their economic system has in consequence been termed by several writers a sort of communism.

There is as a rule no fixed time for eating. Only the morning meal, taken after the cows have been milked and driven out to pasture, has a special name, *sobos*. The time and place of the other meals are regulated according to circumstance: in camp by the return of the herds from pasture, on the march by outspans, on the hunt by a successful shot, and so on. The preparation of meals is the task of the women, and generally each woman prepares the food for her family on the fire in the hut. Normally both men and women now eat together, each family by itself, but there are certain communal meals in which the sexes are strictly separated or in which only the members of one sex may take part. According to Kolb, however, men and women among the Cape Hottentots always ate apart, all the people of each sex eating together. This separation of the sexes at meals he attributes to the fear that one of the women might be menstruating, and would thus contaminate any men associating with her or coming near her.[1] There is evidence also, as we shall see in discussing the boys' puberty ceremonies, that among the Naman the men at least formerly ate together and apart from their wives.

There is little information as to the existence of food taboos among the Hottentots in more recent times. The only well-authenticated instance is in the case of the hare, which in all the tribes might be eaten only by women and children, and was strictly forbidden to men

[1] Op. cit., 102–3.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

raw, and seldom cooked, with entrails and guts as well, first however, pressing out the excrement backwards or squeezing it out with the teeth.

When they find no dead animals, they look along the shore for dead fish, and for limpets, periwinkles and oysters. They also delight in the flesh of sea-dogs or seals, which they kill at night with sticks when these beasts come by thousands to the beach and bleat like calves. The meat they consume raw, or roasted in the fire half done and unwashed. They are likewise no strangers to the blubber of whales and other sea monsters which are now and then washed up on shore. It has happened that they scooped out by handfuls, and gulped down like that, the sun-dried blubber of a whale stranded in the Salt River, also cutting out pieces which they buried under the sand to eat later[72]). At times they tear pieces with their teeth out of their hard sheepskin or sealskin cloaks, and eat these only slightly roasted on coals. The Beachrangers, or Hottentots living along the shore at the Cape, come to the ships of the Dutch, and betake themselves at once to the kitchen, where, if they can, they remove whole handfuls of the fat floating on top of the meat kettle, and toss it into their mouths without bread. They are very fond of our bread, for which they willingly exchange cattle. The Saldanhars or Kochoquas and other neighbouring Hottentots live in the dry summer time on their cattle, but in the winter on certain roots growing in the ground during the rainy season. The honey which collects on the bushes they eat with wax and all. Their sick people they usually feed on cabbage, mallow and mustard leaves, cooked with a little stamped blubber.

They drink water or the milk of their cattle, but also hanker very greedily after brandy and Spanish wine, as well as tobacco; although they become sated and drunk from only a little, when they create a tremendous tumult of shouting and babbling.

Industry.

They trouble themselves with hardly any handicrafts or industries, other than preparing rushes from which to make mats for covering their huts, and herding their cattle and sheep. By watching our countrymen, however, they have learned to forge for themselves the points of their darts and assegais from bits of old iron, which they find thrown away by us here and there.[73]) They use nothing more than one stone as an anvil, and another as a hammer, and make the iron malleable with charcoal.

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[72]) The incident is referred to in van Riebeeck's Dagverhaal, March 1-6, 1654.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

proximi, mediae sunt staturae, qui vero abdita regionis inhabitant, villosi, procerioris robustiorisque corporis, et cirrati sunt: visusque inter eos Longurio duodecempeda regulus, toto corpore hirsutus, cane aquatrio pilosior, brevitasque illis nostratium contemptui est: subinde recalvastri, et nonnunquam barbam cum mystace alunt, caputque rasitant: mulieres mammosae. Insignitum aut obesum, gibbosum, paetum, varicem, ventricosum, pansam, loripedem, valgum, anuem (sic), compernem, aut distortis membris inter ipsos non vidi, praeter unum alterumve, luscum, exomphalum, atypum, nasutilumque, et si quis claudicat, aut manu, bracchio, oculo aliove membro mutilus, id hosti, ferae, aut casui imputet, non matri, quae minus, quam alibi mulieres, animi commotionibus affectionibusque obnoxia, salubri corpore, et justa membrorum eurythmiâ, robustisque artibus conspicuos liberos parit, quos sola decrepita aetas dissolvit.

Nostrates procul hinc profecti, mercaturam facturi, in gentem, cui non cornea fibra est,* quae nostris tum forte comptis rasisque, aut imberbibus, merces suas distrahendas explicantibus indicantibusque, joculari convicio exprobrat, maritos suos vocarent, si secum pacisci vellent, cum in(s)titricibus sibi nullum negotium. Talia Barbari!

Auditu sunt solerti, naribus acutis, visuque, ut dixi, acerrimo, adeo ut melli insidiaturi, apiculam stupenda indagine, volantem ad favum usque in alta rupe, cava arbore aut crypta absconditum, oculis sequantur deregantque: sicubi, interveniente dumeto, sylva, fluvio aliove obstaculo remoraque, apicula aciem oculorum insequentis effugit, cursum indigator sistens, faciem s[illegible] occiduo obvertit, advolantemque praecedentis tramite apiculam omni cura investigat, quâ duce in praedam petitam incidat.

Porro observavi Afros nostros aviculae cujusdam cantu, volatuque mellis amicissimae, ad alveare perduci; ferturque alias aviculas, locis leonibus ferisque insessis occinere; alias

* The phrase is from Persius, Sat. I. 47.

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[4]) I have been unable to find any official record of this incident.

[5]) Hahn, 200 years later, gives an interesting corroboration of this statement. "When a bee passes a Bushman or Namaqua in

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

with a prominent navel or a prominent nose. If there be one lame among them, or one maimed in hand, arm, eye, or any other member, that defect he owes to enemy, wild beast, or accident, not to his mother; for the women there, in comparison with other lands, are less subject to disturbance and weakness of the mind, they have healthy bodies, beautifully proportioned limbs and sturdy frames, and they bear splendid children whose vigour only age can weaken and destroy.

Our countrymen went on a trading expedition some distance from this place and encountered a people whose wits were not all of wood; for when our men, who as it happened were nicely groomed, and had either shaved or not yet come to grow a beard, were spreading out their wares for sale and inviting purchasers, this people cast a humorous scoff at them, that they should summon their husbands if they wished to come to terms, for they never did business with women. This from savages![4])

Their hearing is quick, their sense of smell acute, and their sight, as I have said, so keen that when in quest of honey they perform the amazing feat of following with their eyes the tiny bee in its flight to the honeycomb whether it be lodged in a lofty rock or hollow tree or hidden cave. And if perchance, owing to the intervention of thicket, wood, river or other obstacle or hindrance, the bee should elude the sight of the pursuer, then he checks his course, turns his face towards the west, and diligently watches for another bee winging its way on the track of the former; this then serves him for a guide and brings him to the desired prize[5]).

Moreover I have observed that our Africans are led to the bee's nest by the song and flight of a certain little bird that is very fond of honey[6]). It is said that other birds give

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search of honey," he says, "the man will follow the bee as far as he can with his eyes, say at least 15 or 18 yards; in that line of flight he will search for a dropping of the bee and will find it; he will then in the next line of 10 of 15 yards search for another dropping, and the line of these two droppings will indicate the course the bee took to the nest . . . There is a Hottentot at Warmbad who is a great expert in brewing honey beer . . . This fellow told me himself of this manner of finding the honey by following up the droppings of the bees." (*Trans. S. Afr. Philos. Soc.*, 1896, Min. Proc. p. xvi).

[6]) Popularly known in S. Africa as the "honey guide" (*Indicator spp.*). The natives of Bechuanaland and elsewhere still obtain honey through the agency of this bird, as described by G., and are always careful to leave a little behind in payment.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

and on no other ground and for no other reason, as it seems to me, than that they may be deprived of the opportunity of running away, or spending the night abroad, or wandering farther than is right from the hut, by being hampered with this weight of bonds, as if wearing greaves.[244]) For the women have an unfailing curiosity, the satisfaction of which is with careful foresight baulked by these shackles.

Whenever the women go abroad for exercise or to get food, they carry upon their backs a knapsack, bag, or wallet, sometimes with a baby sitting in it; and, looking hither and thither, they collect anything they can, either by extortion from those they meet upon their way, or by digging in the fields with a lever three feet long made of iron, or sometimes of wood with a pointed spike at the tip.

Among the Magosi[25]) parents allow their daughters to have sexual intercourse with strangers. This promiscuous cheapening of their person is regarded as polite, and complete shamelessness (I beg pardon of chaste and delicate eyes and ears) is called good manners. But the price of the sin must be paid, which is some brooch or ornament for hand or finger made of brass or iron, or nine or ten glass beads, or other like womanish toys or gauds; and they must likewise exercise care not to practise their wanton sports in presence of the parents, nor utter shameful, coarse or obscene words, nor pass the bounds of modesty and respect. How ill the parents brook any such offence and how weightily they view such faults may be judged from their grim, averted looks, their frowning brows, their scrupulously guarded ears, and precipitate retreat. For though they have much family affection and are passionately devoted to their children, they are filled with shame at such faults and shrink away from them.[26]) You would not easily find anywhere in the world parents, who without the least wish to make a profit out of them, have a deeper love and respect for their children. No money, no price will tempt them to sell them into slavery to strangers.[27]) Freemen despise the price of servitude.

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in Godée-Molsbergen, *op. cit.*, iii, 64). The verbal embroidery is all G.'s.—The custom to which reference is made here is probably that known to the AmaXhosa as *ukumetsha*, a form of unconsummated sexual intercourse practised by unmarried boys and girls (Soga, *The Ama-Xosa*, 113 ff.).

27) "It would be impossible to obtain slaves here, for they will not for anything in the world dispose of their children or any of their relations, having an outstanding love and regard for one another" (Godée-Molsbergen, *op. cit.*, 65).

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

000 Eodem in usu pretioque ipsis herba Cannah, forte nostratium cannabis, cujus semina dicerem non multum abhorrere ab illis, quae aliquando Mantuae Carpetanorum in sartagine cum pipere, oleo et sale frixa (canamones Hispanis dicta) degustavi.

Animalium terrestrium, volucrium et acquatilium, tam domesticorum quam silvestrium immensus, tanquam vivario et ad prodigium numerus, et omnium instar hoc specimen habeas, quod ultrà mille elephantes quandoque gregatim pascantur, quorum aliqui tantae vastitatis, ut alterum eorum dentem (meo calculo cornu) triginta supra centum librarum pondere viderim: nec minor serpentium, amphibiorum, et insectorum multitudo, quorum genera ut plurimum in quatuor et plures species se spargentia, easdemque maximam partem nostratibus ignotas, omnibusque scriptoribus incognitas, attonitus animadverti, et ne à fide abhorrentia narrare videar, scias eadem mihi assiduos testes retulisse, et inter caetera visas ipsis pascentes belluas, capite equo similes, oblongo collo, brevi caudâ, reliquis vero corporis partibus elephantem referentes adaequantesque, incredibilis penè pernicitatis, adeoque cicures ut mansuefactas crederes; porrò ex ore nonnullorum haud spernendae fidei accepi, visos sibi monocerotes equo statura omnibusque membris simillimos in fronte cornu brachii longitudine et crassitie gestantes ferocissimos: alii quorum fides non vacillat narrant dari illic bicornes equos paris ferocitatis et formâ egregios: nonnulli praetendunt se vidisse insignes arduosque silvestres equos catervatim pascentes, et inter illos quosdam nive candidiores, alios carbone nigriores, nonnullos albos, sed jubâ caudâque nigrâ, et vice versâ, quosdam atros, caudâ jubâque candidos, omnes Asturconibus praestantiores, quos ob velocitatem Pegasos diceres: Onagrum non minoris pernicitatis et spectatae pulchritudinis fasciis albis nigrisque duorum digitorum latitudine alternatim per totum corpus, ab auribus usque ad caudam et imos talos affabrè striatura

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276 222 ●

[84]) *Canna* or *Ganna* is identified by Marloth (*Common Names of Plants*, 30) as "several species of *Salsola*". Reference is made to the Hottentot use of it in the notes to the plates accompanying the journal of van der Stel's expedition to Namaqualand. "They

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

They use for the same purpose and hold in equal esteem the Canna plant, which is perhaps our hemp.[44]) The seeds of it do not seem very different from those which I once ate in Madrid, fried in the pan with pepper, oil and salt, and called canamones by the Spaniards.

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The number of animals here of earth, air, and water, and both domestic and wild, is so prodigious that it is like living in a zoo. Let one example serve for all: more than a thousand elephants sometimes feed together in a herd, and some of them are of such a size that I have seen a single tooth (I should rather call it a horn) that weighed more than one hundred and thirty pounds. The number of snakes, amphibians, and insects is just as great. Each class of them splits up as a rule into four or more species, and these, I am astonished to perceive, are for the most part unknown to the Europeans and unrecognized in the writings of all naturalists. I do not want you to suppose that I am straying from the truth; you must know therefore that the most careful observers have reported the above facts to me, and have told me among other things that they have seen creatures grazing with horses' heads, long necks, short tails, like elephants in the rest of their parts and as big, of an almost incredible swiftness, and at the same time so little shy that they seemed domesticated. I have also heard credible witnesses state that they have seen ferocious unicorns as big as horses and like them in every limb, with a horn on the forehead as long and as thick as your arm. Others, of unimpeachable veracity, say that there are horses here with two horns, equally ferocious and of exquisite beauty. Some profess to have seen fine tall wild horses feeding in herds, and among them some fairer than snow, others darker than coal, some white with black mane and tail, and vice versa, some black with white mane and tail, all of them outclassing the Asturian breed and each a Pegasus in swiftness. I have seen with wonder a zebra of no less speed and rare beauty, artistically striped over his whole body from his ears to his tail and down his legs to the pastern with alternate bands of black and white two fingers thick. It was only in the size of his

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generally chew a certain herb called *canna*. They pound it root and stem together between stones and store and preserve it in bags made of sheepskin. In October, when we were approaching the Copper Mountain, everybody was gathering this herb on the surrounding mountains as a supply for the whole year. They use it as the natives of India use *betel* or *areca*. They chew both stem and root almost all day and become thereby intoxicated, so that on account of this effect and its pleasant smell and stimulating taste, one may safely expect some advantage from its workings" (Waterhouse, 162, 165).

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11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Note :

These terms are used : (i) in conversation with third parties ; (ii) when a younger member of the family addresses an older one. (iii) When the older person addresses a younger one in the family, the personal name is used by that elder person. The practice in (ii) seems to be falling into disuse, to the great sorrow of my informants. On account of the method used here, the lists are not so full as they should be, e.g. the children of the mother's brother, as they do not appear in the genealogies, have not been recorded. The *Nama* family relationships and the terms denoting them have been exhaustively dealt with by Schultze (op. cit. p. 300-303) and by Mrs. Hoernlé (the Social Organisation of the Nama Hottentots, in *American Anthropology*, xxvii, p. 17-23). Cp. also Schapera (op. cit. pp. 230-233). Since our lists do not contain all the possible details, a thorough comparison of the Nama and Korana systems cannot be made here, though it can be said that the two agree with some differences in detail.

There is a further important deduction to make from our genealogical lists in connection with the giving of names. The Nama custom in this respect is well known. The sons take the mother's name, changing its final *-s* into a *-b* to make it masculine and the daughters, the father's name, making the converse change of *-b* into *-s*. Meinhof (op. cit. p. 17) has recorded, from his informant Benjamin Kats, the same exchange of names, without, however, any addition of the *-b* or *-s*. It will be gathered from a perusal of the genealogical tables of the Links Korana, that this practice does not obtain among them. On their being questioned, after the lists had been taken, they professed complete ignorance of the custom.

IMPLEMENTS, ETC.

Stone Artefacts.

Tarakhwedi na !o:kwa !khares thi he:s thikha khau |kwa. ||kwa ka ka kje na !kũ, ina !uri ||kae kx²wa ha. saob kx²ai ||nãukwa na |oro ||na:e. !kharedi kx²aŋsakwa xa tahakhwedi dibae. geida khwekwa ikje diba. ||guru |uikwa ida kje di tama. sa:kwa kukje di kwa.

Translation :

The women dig for " uintjes " with the bored-stone and the stick. In the morning they go. They return in the afternoon, in the winter, when the leaves dry off.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

he insisted upon my accepting it; because he believed that, as long as I refused to accept his cow, I had not forgiven him. I afterwards made him a present of ammunition, and, as anxious as a Nama is to possess that most precious material, he said: "No; you want to pay my cow, and I shall not accept it."

My father was missionary of the Rhenish Mission Society in Bethany, Great Namaqualand. The year 1848 was a very lucky year; the desert was a flower-garden, and honey was brought by waggon-loads to the station; but honey-beer (ǃkharis) was also made in immense quantities, and the new converts very soon had too much of a good thing. The following Sunday my father expressed his indignation at their drunkenness, and said: "I wish, after you have made such bad use of what the heavenly Father has given you to enjoy moderately, that He never again will give you a year so rich in honey!" Strange enough, up to this date there has never again been an abundance of honey. When, a few years ago, I asked the old chief, ǂNaiχab of Bethany, quite accidentally, if he could get me some honey, he answered: "What, you ask me for honey? and your father has cursed the bees not to make honey. Tell him, at first, to take back his curse and you will again eat honey."

29. The eclipse of the moon is always considered a bad omen. Hunting parties, or an expedition of war, will certainly return home, and they say, "ǁGaunabi ge dahe hã," we are overpowered by ǁGauna. They commence to cry aloud, and say, "torob ni ha, ǁõ ge ni," war is approaching, we are going to die. The same is said at the appearance of the Aurora australis, or if the awful tail of a comet is seen in the blue vault.

There are some superstitions of a very recent date, which show that the mythological power is still alive.

30. If the cold westerly sea breeze (huri-ǂoab) is blowing,